

THE KNOWLEDGE OF GOD IN SAVING MEN
THE LATTER-DAY SAINTS
THE MILLENNIAL STAR

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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THE SAINTS OF GOD, VERSUS THE WORLD.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven; for in like manner did their fathers unto the prophets.

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.—JESUS CHRIST.

Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.—James iv. 4.

The most cursory student of the history of the people of God, must be aware of the unceasing hostility that ever has been manifested towards them by the world. This is one of the most prominent traits by which the Saints of God can be distinguished from the multitudinous religionists by whom they may be surrounded. If an hundred kinds of religion are taught, the wayfaring man, though a fool, need not err in regard to which is the right one. It is that religion which is least fashionable—least popular. Seek not the true religion and the true servants of God amongst the giddy multitude. “That which is highly esteemed among men is abomination in the sight of God.” Luke xvi. 15. So said the Saviour. Again, “Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matt. vii. 13, 14. The Saints of God and the true religion have ever been exiles from the fashionable world. They have never been popular since Satan has had dominion upon this earth, and they never will be popular un-

til wickedness is swept off the face of the earth, and Satan is bound that he cannot tempt the children of men. The Church of God is then that people who are “every where spoken against.”

St. Paul said, “All that will live godly in Christ Jesus shall suffer persecution.” 2 Tim. iii. 12. The godly of all ages and dispensations can testify that this is true. They know from bitter experience that the world hates them even unto the death. A greater than Paul once said to his disciples, “Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.” * * * * The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Matt. x. 22, 24, 25. Again, “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his Lord. If

they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me." John xv. 18 to 21.

The above are sayings and prophesyings upon principle. But suppose we come to matter of fact. We can give Asiatic Scripture facts, and American Scripture facts, and facts from personal experience, in illustration of the principle in question. Two witnesses are better than one, but at the mouths of three witnesses shall every word be established.

We will have *The Bible*, first witness.

The Lord had respect unto Abel for his righteousness, and this excited the enmity of his brother Cain, who being a wicked man, rose up in anger and slew Abel. Gen. iv.

The soul of righteous Lot was vexed from day to day with the filthy conversation of the wicked, and so exceedingly hostile were the inhabitants of Sodom and Gomorrah to God, truth, revelation, and righteousness, that angels could not stay one night in those cities without an attempt to maltreat and abuse them. Gen. xix.

The pure-minded Joseph, because he obtained knowledge from God by dreams, &c., was cruelly exiled from his native country, and his father's house, and sold into the hands of strangers; and because he would not yield his body to licentiousness, he was thrown into prison, and narrowly escaped with his life. Gen. xxxvii. and xxxix.

David was hunted by king Saul like a beast of the forest. 1 Sam. xix. to xxvii.

The Benjamite princes cast Jeremiah into a loathsome dungeon, and withheld food from him. Jer. xxxvii. and xxxviii.

The ungodly Chaldeans sought to take away the life of Shadrach, Meshach and Abednego. Dan. iii.

The proud Medo-Persian Presidents and Princes endeavoured to overthrow Daniel, and by a wily stratagem caused him to be cast into a den of lions. Dan. vi.

The wicked Haman sought to destroy Mordecai and all the Jews that feared God. Es. viii. v. and vi.

John the Baptist was rejected by the Pharisees and lawyers, imprisoned by Herod, and finally beheaded at the instigation of Herodias. Mark vi.

Jesus Christ was a "man of sorrows

and acquainted with grief." When near two years old, Herod gave commandment that he should be slain. But he escaped unhurt. Matt. ii. He was continually dodged by long-faced Pharisees, High Priests and Elders, who eagerly watched every opportunity to make him an offender for a word. They charged him with casting out devils by the power of Beelzebub, the Prince of devils. Matt. xii. 24. Respectable and devout people, generally speaking, refused to associate with him. He was under the necessity of mixing with the lower class of society, and for this he was termed "a gluttonous man and a wine bibber, a friend of publicans and sinners." Matt. xi. 19. Frequently he had not where to lay his head, passing the nights in the open air. At length he was betrayed by a kiss, apprehended, arraigned before Pontius Pilate, and falsely accused of various real or pretended crimes. No fault was found in him. But the people cried—"Let him be crucified." He was then scourged and delivered to be crucified. The Roman soldiers stripped him, arrayed him in a scarlet robe, platted a crown of thorns and put it upon his head, and a reed in his right hand, and in mock submission bowed their knees, and cried—"Hail, King of the Jews!" After this, they stripped him of the scarlet robe, spat upon him, smote him, gave him vinegar mingled with gall to drink, and crucified him under the accusation—"THIS IS JESUS, THE KING OF THE JEWS." Matt. xxvii.

Stephen was taken before the Elders and Scribes, charged with blasphemy and treason, cast out of the city and stoned to death. Acts vi. and vii.

Paul was imprisoned and arraigned before Felix, Festus, and Agrippa. Acts xxiv. to xxvi. He was stoned once, beaten with rods thrice, and scourged five times. 2 Cor. xi.

The ancient Saints were persecuted very severely. They were tortured, mocked, scourged, bound, imprisoned, stoned, sawn asunder, and slain with the sword; they wandered about in deserts and mountains, took refuge in caves of the earth, dressed in sheepskins and goatskins, being destitute, afflicted, and tormented. Heb. xi.

The Book of Mormon, second witness.

The prophet Ether was esteemed as nought by the people, and was cast out from among them. He hid himself in the cavity of a rock by day, where he finished

his record. At night he used to go out to view the destructions which came upon the people in consequence of their wickedness. Page 543, second European edition.

Nephi's brethren conspired against him, and bound him with cords, that he might be left in the wilderness to be devoured by wild beasts. By the power of God he burst his bonds, and the hearts of his brethren were softened for a time. Page 13. But they hated him for his righteousness, and finally sought to take away his life, insomuch that he was obliged to flee with his family and friends into the wilderness. Page 65.

King Noah caused Alma to be cast out, and sent his servants after him for to slay him, because he pleaded for the prophet Abinadi. But Alma escaped. Page 179.

Abinadi was bound and cast into prison, for declaring a Messiah would come. He was scourged with faggots, led to the stake, and suffered martyrdom, because he would not recant. Page 179.

The aged Gideon was slain with the sword for the word of the Lord. Page 210.

Alma and Amulek were bound with cords, stoned, smitten, imprisoned, and denied sufficient sustenance, whilst many of their brethren and sisters were most cruelly cast into the fire and burned to death. Page 249.

The Personal Experience of the Latter-day Saints, third witness.

Every Latter-day Saint feels that he is in a measure a proscribed being. So powerfully does Satan work in the hearts of the children of disobedience that the strongest ties are sundered, the tenderest relationships forgotten, and oftentimes a Saint's worst foes are those of his own household. The world, and especially the religious portion of it, evinces a most uncompromising hatred towards the Latter-day Saints. Nay, the very name of Latter-day Saint fills the bosoms of the people with indescribable sensations, and seems to rouse up every malignant feeling of their souls. If an individual only goes to hear the Saints, he becomes thenceforth a marked character. He hazards his good name. His pious friends are perfectly surprised to hear of him setting his feet within a "Mormon Conventicle." They are thoroughly shocked at the thought of him listening to a discourse from a "Mormonite Elder." They are thunder-struck if he should chance to speak in approbation of what he has heard. They dissolve all connexion with him if he becomes convinced of the truth, and essays to render obedience to the same. They would rather he would become a drunkard, or a whoremonger, than a Latter-day Saint. Many persons have declared they would prefer following their relations to the grave, to the misery of knowing that they would embrace the faith of the Saints of God. Roman Catholicism, with all its priestly enormities and inquisitorial horrors, is considered comparative purity and virtue, in contrast with the supposed absurdities and blasphemies of "Mormonism!" And indeed it is doubtful whether there is a religious society existing which would not, in the event of a crisis, unite in the general cry of "Away with the Mormons, they are not fit to live."

Joseph Smith, under God the founder of the Church of Jesus Christ of Latter-day Saints, though originally an obscure illiterate youth, was persecuted with the most heartless cruelty from the time when he first made known that he had received a revelation from heaven. And his chief persecutors were those who professed to be followers of the meek and lowly Jesus. They continually sought his overthrow, and endeavoured to accomplish it by all means in their power. To prejudice the public mind against him, the most idle and nonsensical rumours to his injury were industriously circulated, and, of course, most eagerly believed. Divers writs and processes, founded upon these foolish rumours, were served upon him, which led to vexatious lawsuits, about forty-six in all; but in none of these, where he had a legal tribunal, was Joseph Smith once proven guilty of breaking the laws of his country. So vindictive were his enemies, that they rested not until they had imbrued their hands in his innocent blood. His enemies testify that his offence and sentence was, "The law of the land cannot reach him, but powder and ball shall."

Hyrum Smith, brother to Joseph, was murdered with him, though convicted of no crime.

John Taylor, an apostle, was severely wounded at the same time.

And the Latter-day Saints as a people have been most vilely persecuted. They have been mobbed, plundered, and driven from their homes and possessions, time after time. Their path might have been

traced by their blood. Hoary age and helpless infancy were alike disregarded by fiends in human shape. Defenseless woman was ruthlessly despoiled of that which is dearer than mortal life. The leaders of this people have been cast into prison without cause, and fed upon human flesh.

In the spring of the year 1846, the chief authorities of the Latter-day Saints were exiled from their beautiful Nauvoo and its splendid temple, and compelled to seek out a home for themselves in the wild fastnesses of the Rocky Mountains; far away from the abodes of civilized but blood-thirsty Christians. They travelled westward some hundreds of miles, but found they must halt for the winter far short of their destination. Whilst in this distressing situation, the United States officers called upon them for five hundred of the flower of their camp, to enrol themselves as a battalion, and march into Mexico. This cruel, cowardly requisition was immediately complied with. In return for this unparalleled manifestation of patriotism, the poor and infirm Saints who were unable to leave Nauvoo with the main body, were driven out of the city at the cannon's mouth and bayonet's point, and forced into the woods and prairies on the trail of their abler brethren, and the authorities of the Church.

And after the Latter-day Saints have, with the most persevering industry and admirable fortitude, crossed trackless deserts, threaded gloomy ravines, explored whole regions previously little known, located themselves in the Salt Lake Valley, built houses and cities, planted farms, and made the wilderness rejoice and the desert blossom as the rose—the United States Congress has granted them a Territorial Government in answer to their petition to be admitted as an independent State into the Union.

This done, the old game of evil reports and lying slanders is renewed with its wonted virulence. There are some characters who envy the Latter-day Saints the privilege of digging for their own bread. They envy them the ground they stand upon, and the air they breathe. They wish to overthrow fair Utah, that prodigy of virtuous enterprise. But their hopes will vanish; and their spirits fail them, their lying calumnies shall return as fire upon their own heads, and pierce their souls like a dart through their liver. For the

Lord of hosts is our defence and strong tower; in Him we put our trust. "It is better to trust in the Lord than to put confidence in princes."

In the fall of 1850, the United States Executive duly appointed seven persons as public officers for the Territory of Utah, to wit: Lemuel G. Brandebury, Chief Justice of the Supreme Court of the United States for said Territory; Perry E. Brochus, and Zerubbabel Snow, Associate Justices; B. D. Harris, Secretary of the Territory, and Messrs. Holman, Day, and Rose, Indian Agents. These officers arrived in Utah in the summer and fall of 1851. But they had not been there many weeks, before the three former gentlemen disclosed a cowardly inclination to desert their posts of honour, and return to the States. Having no creditable reason for this palpable dereliction of duty, they very naturally (like as truant urchins fish up excuses to their masters) scraped together a scurrilous dish of odds and ends, in the way of an "Official Report" (or rather "Reports," for there are more than one, and of course all true, however contradictory,) to make their case good, and thus escape the censure-stripes of the Federal Executive.

But these slanderous and highly-coloured "Reports" are not the only manifestations of hostility towards the Saints. Certain members of Congress evince a determined resolution to oust the Utah delegate (The Hon. J. M. Bernhisel) out of his seat in the house of Representatives. This is perfectly in harmony with other proceedings. But let it be done, and the unity of the Lord's people will surprise the hypocrites, and astonish the world. Let the American nation allow this measure to be so ordered, and the hand of God will fall right heavily upon the people. There will be weeping and mourning in high places. The proud despots of the old world will hold up the mock liberty of Columbia to scorn and ridicule. We await forthcoming events with lively interest rather than distressing anxiety; for we know that all things will work together for good to them that love God, and are the called according to His purpose.

It is a common practice for men who persecute the people of God, to console themselves with the idea that they do not persecute them on account of their religion, but merely render them a just reward for their extreme *politics* or daring blasphemies. Very fine! But let us consider. Why

did the Jews persecute Jesus? For his politics and supposed blasphemies. "For a good work we stone thee not (oh, dear, no!) but for blasphemy." John x. 33. "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." John xi. 48. Why, Jesus Christ was arraigned, condemned, dressed in a scarlet robe, invested with a sceptre-reed, crowned with thorns, and nailed upon the cross for his *political opinions!* His very accusation appeared in bold relief over his devoted head—"THIS IS JESUS THE KING OF THE JEWS!" The Chief Priests, Scribes, and Elders mocked him, and ironically cried out, "If he be the King of Israel, let him now come down from the cross, and we will believe him!" Matt. xxvii.

Stephen was stoned for his *political* opinions. "For we have heard him say, that this Jesus of Nazareth shall *destroy this place, and shall change the customs which Moses delivered unto us.*" Acts vi. 14.

Paul was persecuted on account of his *political* opinions. "For we have found this man a pestilent fellow and a mover of *sedition* among all the Jews throughout the world; and a ringleader of the sect of the Nazarenes." Acts xxiv. 5.

And the same subterfuge is availed of now. The Rev. J. B. Lowe, of this town (Liverpool) in a lecture says,—"Jackson county and Clay county, were the scene of skirmishes between them (the Saints) and the county militia, who wished to expel them. The inhabitants, however, had only recourse to violence when they found they could not get rid of them quietly. I do not justify the violence; but remember it was not *persecution on account of religion.*"* No such thing. All religions are tolerated in the United States, and the gentlemen who petitioned against them said they had nothing to say to their

religious gibberish; it was *their political system*, with its arrogant assumptions, that they opposed, and they were determined that it should not be tolerated, as there would be no peace till they were induced to leave the place."

Joseph Smith was persecuted and slain for his *political* opinions. The Saints of God were driven from Nauvoo for their *political* opinions. And the overthrow of the Saints in Utah is now sought on account of their *political* and *sedition* opinions.

But whether the enemies of God think that Jesus, Stephen, Paul, Joseph, or any of the Saints of God suffered persecution and martyrdom for their religion, or for their politics, or for their blasphemies; one thing is known, they suffered and died for *righteousness' sake*, and consequently their reward will be great in heaven when the wrath of an offended God will wither up their remorseless persecutors.

There has yet to be a tremendous struggle between the powers of God and the powers of Satan. The prize these parties are contending for is nothing less than universal and eternal dominion over this earth. God intends to extend his government over all the face of the earth, and drive Satan from it. The kingdom of God must be established and the will of God done here as promptly and efficiently as it is now done in the heavens. All the righteous men of God of old who have received the Priesthood when upon the earth, were engaged in this glorious work. They have all accomplished something towards it. They are still actively engaged in this work, and they have covenanted not to cease from their labours until the struggle is ended and the victory won. The question will become daily more and more momentous. All will have to choose sides. Satan and his adherents think to win the day. But they will be deceived. To hasten the end there will be a grand concatenation of the powers of all dispensations combined with the powers of Heaven. In this generation a decisive blow will be struck between the two rival powers, which will give peace and rest to the righteous for a thousand years.

Then shall all the Saints be united in one, and God shall be their King and Law-giver, and this very earth where their enemies have triumphed over them shall be given to them for their eternal inheritance. Amen.

* Though this Rev. excuser of wholesale persecution tells us that the Missourians drove the Latter-day Saints because of their politics, yet he himself reflects upon them because of their religion, as well as their politics. He speaks of Orson Pratt as a "very clever man, and a very respectable one for anything I know but for his *religious opinions!*" So, in Mr. Lowe's judgment, Mr. Pratt's religion is a certain *discount* upon his respectability!

PEACE, PEACE.

BY ELDER JOHN JAQUES.

There are two classes of persons, amongst the ranks of which, may be found many of the "false prophets" of these latter-days. The first class may be termed "Alarmists." Those persons who, like the Athenians of old, spend "their time in nothing else, but either to tell or to hear some new thing;" and those also who are peculiarly gifted with the surprizing faculty of manufacturing "mountains out of molehills," may be not unfairly represented as specimens of this class. Flying accounts of fires, storms, shipwrecks, wars, plagues, pestilences, famines, accidents, signs, and wonders of startling and fearful character, but unfortunately at best, of very indifferent date, and of very equivocal veracity, may be safely gathered upon the "Alarmist" tribe. The second class may be termed "Peacemen." Natives of this class are very good-natured, agreeable, bland, affable, social, polite, courteous, &c.; but to balance this, they are very superficial thinkers, they are surface-reasoners. They do not dive deep into the bowels of society, and find out the true motive principle thereof, they do not carefully search the "wheels within wheels," and discover the grand main-spring of action. Of this latter class I wish to make a few remarks.

These "Peacemen" are not *Peacemakers* particularly, so much as they are *Peace-criers*. Their continual cry and watchword is "Peace." They eagerly seize upon every public speech and meeting, every public manifesto and manifestation, which can in anywise be rendered available in support of their favourite idea. They contemplate a universal international "Peace Alliance," and they have actually held an international "Peace Congress" upon the Continent. One idea entertained by these people is, "International Arbitration instead of War."

The "Crystal Palace," and the gathering of the nations thereto, are mighty favourite topics with these "Peacemen." Vincent, the eloquent Chartist lecturer, points to the "Crystal Palace" as being a completely triumphant affirmative answer to the interrogation—"Shall we have Peace?" The world points to the "Crys-

tal Palace," and self-complacently exclaims—"See there: does that look like war?" A certain poet (Martin F. Tupper) offers the following "Peace" tribute at "The Close of the Great Exhibition:"

"Glory to the God of heaven,—
Peace on earth, towards men good will!
Now shall honours due be given,
To the best of human skill.
Always will we deal with others
As we would they dealt with us,
And rejoice as men and brothers,
To befriend each other thus.
"Nobly has thou fruited, Labour!
Brightly hast thou flower'd, Art!
Well has England hail'd as neighbour
Every nation to her heart!
Yea,—for all on earth are brothers,
High and low, and far and near,
And the more we see of others,
All the more we hold them dear!
"Narrow liking, and disliking,
Prejudice hath died away;
Hand in hand together striking,
Man with man is linked to-day;
While we feel that all are brothers,
Children dear of One above,—
And the more we know of others,
All the more we live in Love!
"For it is a glorious teaching,
Albert,* thou hast taught mankind,—
Greatly to perfection reaching,
And enlarging heart and mind;
Stirring us, and stirring others,
Thus to do the best we can,
And with all the zeal of brothers
Help the Family of Man.
"God be thank'd! that thus united
All the world for once has been;
Crowding, welcome, and delighted,
Round the throne of England's Queen;
God be thank'd! that we and others,
England with the World around,
Thus have sought to love as brothers,
And the good we sought, have found."

So sings the poet. And, as if to cap the climax, *The Family Herald*, in a late number, has the following:—"The Crystal Palace contains the following

* His Royal Highness Prince Albert, who first directed public attention to the idea of a Great International Industrial Exhibition.

perfect anagram, — ‘Cry that all’s Peace.’”

Aha! “The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.” These “Peace-men,” cry “Peace.” The world cries “Peace.” The “Crystal Palace” -cries “Peace.” But the Lord does not cry “Peace.” Prophecy does not cry “Peace.” Revelation does not cry “Peace.” The servants of God do not cry “Peace.” The voice of God and the warning voice of his servants to all the inhabitants of the earth is, “Fear God, and give glory to Him, for the hour of his *judgments* is come!” This does not look like much “Peace” at present, at any rate to the wicked.

According to prophecy this “Peace” delusion, was to be a characteristic of the last days. St. Paul points out this feature as a strong evidence of the near approach of the great day of the Lord. Says he:—“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, *Peace and safety*; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 1 Thess. v, 1—3. But the “wise shall understand,” they shall not be enveloped in darkness like the rest of the world, but they shall be the “children of the light,” and they shall know that when the “fig trees are leaving, summer is nigh.”

But what causes this popular cry of “Peace and safety,” in the very face of “sudden destruction?” This. The nations are gone astray after the imaginations and lusts of their own hearts; they have forsaken the true and living God. Therefore their eyes are blinded that they cannot see, their ears are stopped that they cannot hear, and their hearts are hardened that they cannot understand. Yea, “their wise men shall perish, and priests with their learning,” that all the nations may know there is a God in Israel, and that all men may learn obedience by the things they suffer. For this end the wise and the learned shall be deceived in their calculations by apparent circumstances, they shall be deluded into snares by specious appearances — mere “will-o'-the-wisps.” They shall cry “Peace, Peace, when there is no Peace.” They shall look upon the

surface of society, and be deceived by its courtesy and fairness of speech. Their eyes shall be dazzled by its outward splendour, so that they shall not be able to discern accurately the true guage of its integrity. They shall be fascinated by its “whited walls, which indeed appear beautiful outward, but within are full of all uncleanness.”

The wise men of this world may “build up the wall” of society, and “daub it with untempered mortar” if they choose, but let them consider if their fate and the fate of the wall cannot be discovered in the following:—“Therefore thus saith the Lord God; It shall fall. . . So will I break down the wall that ye have daubed with untempered mortar and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it.” Ezekiel xiii. 11 to 15.

International Arbitration can never become universal upon the earth, until there exists one power which shall be acknowledged superior to every and all other power and powers. Until this time, “Arbitration instead of War,” as a last resort, is, and will be, a mere chimera. When things are pushed to extremities, the people and the nations *will fight*. And in the very nature of things this must be so, until there shall be established a great Tribunal of Arbitration which is infallible, which all shall respect, which all shall fear, which shall be “an end of controversy” to all, and to which “every knee shall bow.”

Reader, do you wish to know when there will be an “end of controversy” to all? I will tell you when there will be an “end of controversy” upon this earth for a thousand years. When the Lord Jesus Christ, the Son of the Great Arbiter of all controversy, sets his feet upon the Mount of Olives, which is before Jerusalem on the east. See Zech. xiv. Then “The law shall go forth of Zion,” and

* ZION, signifies, “The Pure in Heart.” When the term ZION is applied to a particular locality, it signifies the locality occupied, or to be occupied by, or belonging to, the “Pure in Heart.” The Continent of America is the

the word of the Lord from Jerusalem. And he shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Micah iv. 2, 3.

The great fault of men is, they forget God in their private affairs. The great fault of nations is, they forget God in their public affairs. If the world wants Peace, Alliances, Congresses, Arbitration, &c., let them not leave God out of the question in these things. Let Jehovah have a hand in these matters. He has wisdom, power, justice, love and mercy, sufficiently developed in his character to justify us in the thought, that He is amply qualified to act as President or Referee. If men want "Peace," let them embrace the Everlasting Gospel, and live according to its requirements. If men want a "Peace Alliance," let them make a covenant with God. If men want a

locality of the Zion of the last days, which, according to the prophets, was to be built up just previous to, and at, the appearance of the Lord in his glory.

"Peace Congress," let them gather with the Latter-day Saints to Zion in America, and build up a temple to the Most High God. If men want "Arbitration instead of War," let God arbitrate through the legitimate channel,—even the Holy Priesthood and Apostleship, which in the abounding mercy of God is once more restored to the earth.

The wisdom of this world looks at the polish and gloss of society, and says "All is well." The wisdom from above looks at the integrity of society, and discovers rottenness to the very core. The "Peacemen" of modern Babylon may yet have to say with those of old:—"We looked for peace, but no good came; and for a time of health, and behold trouble!"

Whilst the nations of the earth, being steeped in wickedness, will be deceived and ripened for destruction, the Saints of the living God will not give heed to their vaunting cries of "Peace," but will depart out of their midst, having this knowledge, that the Almighty has a controversy with the nations, that the wicked will be given to the sword, and that the places of deliverance from the wrath and judgments of God are, Mount Zion and Jerusalem.

The Latter-day Saints' Millennial Star.

MARCH 15, 1852.

THOSE who wish well to the cause of Truth must surely be filled with unspeakable delight in hearing of its abounding triumphs. Testimonials to the efficacy of the unchangeable principles of the Everlasting Gospel, and the never-failing goodness and power of God, come in upon us from all quarters of the globe. The poor Hindoo, who has bowed down to wood and stone, can testify with more civilized Europeans and Americans that Jesus Christ still lives and is true: that the promises of the Father are Yea and Amen in the Son: that the great Elohim who reigns in the heavens, hears and answers the prayers of the righteous children of men as much now as formerly, and that His loving-kindness and tender mercies are over all His works. The little flock in Calcutta, with the faithful Elders there, will not be denied a liberal interest in the faith and prayers of the Saints of the Most High who reside in these lands.

THE letter of Elder G. A. Smith shows that the Saints in Utah are alive to the true interests of the work of God. We glean the following additional items from another communication of about the same date. Tithing business was very brisk. The public storehouse was full of grain. Wheat, in Salt Lake City, one dollar and 50 cents (6s. 3d.) per bushel. The City was full of goods. Two carding machines, tanneries for the manufacture of leather, a small woollen manufactory, and another for the

manufacture of wrought nails, were in operation. Two artists were supplying the people of Utah with daguerotype likenesses. The Council House was finished. Elder O. Pratt, and the Hon. Z. Snow, Associate Judge, were about to give a course of lectures each: the former on Astronomy, the latter on National Law and Political Economy. President Young's health had been poor since his return from Fillmore City, where the seat of government was located. Elders William L. Cutler and Joshua Grant both died of consumption about the middle of November last: they were sick when they arrived at the Valley.

ARRIVALS.—We announce with pleasure the arrival here on the 23rd ult., of Elder Daniel Carns, from Salt Lake Valley, *en route* for Germany, to take the Presidency of the mission in that country. We feel a lively interest in the German Mission, and predicate that Elder Carns will be enabled of the Lord to accomplish a good and great work among his countrymen. Elder Joseph Toronto also landed among us on the 29th ult. from Italy, on his way home to the Valley of the Mountains.

JUDGE BROCCUS.—Some of our readers are unable to reconcile the apparent discrepancies between the minutes of the General Conference held at Great Salt Lake City, Utah, September 7th, 8th, 9th, and 10th, 1851, and the letter of Richard Ballantyne to Elder John Taylor, concerning the speech of the Hon. Perry E. Brocchus, Associate Judge of the Supreme Court of the United States for Utah Territory. The minutes report favourably of the Judge's speech; the letter otherwise. This matter is easily arranged.

The Conference Minutes are devoted more immediately to the interests of the Church: this and the exercise of extensive charity are the reasons why they do not notice the insulting portions of the Judge's speech. The letter of Richard Ballantyne was written as a private communication, and treats of the speech without reserve. Putting the minutes and the letter together, we have the true light and shade of the picture. Besides, ordinary sagacity and penetration teaches that there is a certain policy in a political aspirant spicing his bombastic harangues with a little flattery. Such sophistical trash is swallowed very readily by some people, but not by the Saints.

LETTER FROM ELDER GEORGE A. SMITH.

Great Salt Lake City, Nov. 23, 1851.

Dear Brother Franklin D. Richards.—Wishing to keep up correspondence, I give you a few items as to the prospects of our new settlements. Coal Creek settlement has commenced. About sixty families, mostly from the British Isles, many of whom are acquainted with coal-mining, and manufacturing iron, &c. Improvements at Parowan are going on rapidly. People are healthy and prosperous. The new settlement at Fillmore, one hundred and fifty-five miles from this city, is forming under fine prospects. In exploring the kanyon of Chalk Creek, an extensive body of white pine timber has been discovered. Lime stone, sand stone, and chalk are abundant; cedar timber

for fuel is very plentiful and convenient. In this valley the Indians raised good corn, beans, &c. The soil is of an excellent quality; there are seven or eight fine streams of water, and the hills and plains are covered with bunch grass. This must ere long be one of the finest settlements in the mountains. Fillmore is in latitude 39 deg. north, and is 4800 feet above the level of the sea. Anson Call presides. On Salt Creek, ninety-three miles from this place, a fine settlement, to be called Nephi City, is forming under the direction of Joseph L. Heywood. Another settlement has been commenced on Summit Creek, by Benjamin F. Johnson; half-a-dozen houses already erected. Payson contains about

thirty families. A fine settlement is formed on the Spanish Fork in Utah county. As you readily discover a line of settlements from this place to Coal Creek, two hundred and seventy miles south, the traveller is under the necessity of camping out but two nights between settlements. Great Salt Lake City is improving rapidly; as I have been absent about a year, I was al-

most astonished at the amount of building that has been done. A general time of health and plenty; grain is abundant and cheap; money is scarce. My mission this winter is to read Law; wonder what I shall do next!

May the Lord bless you and the Saints. As ever your brother,

GEORGE A. SMITH.

LETTER FROM ELDER WILLIAM WILLIS.

THE GOSPEL IN CALCUTTA.

2½, Juan Bazar Street, Calcutta, East Indies,

7th January, 1852.

To President Richards,—Beloved brother,—Having, through the kindness of our Father who rules in the heavens and the earth, arrived in safety, it affords me great pleasure to furnish you with a few items in relation to the spread of the Gospel in this city.

A few months ago, Elder Richards, sailmaker of the "Gloriosa" Indiaman, arrived here, having been ordained, and sent by Elder G. B. Wallace, with a view to administer the ordinances to some of the Plymouth brethren here, who had read the works printed in Europe, and sent by a soldier in Scotland, by which means they became convinced of the necessity of obeying the initiatory ordinances of the Gospel. Elder Richards, on arriving, met these brethren, and afterwards baptized brother James Patrick Meik, sister Mary Meik, brother Matthew M. Cune, and Maurice White; and as the occupation and circumstances of brother Richards prevented him from giving his constant attention to the work, he ordained brother White to the office of Elder, and gave him the pastoral care of the little flock, and soon after took his leave, giving to those to whom he had administered, abundant proofs of his ministry being truthful, by manifesting the gift of healing among those who were sick, &c.

Brother White, formerly a Scripture reader in Calcutta, after the departure of brother Richards, for a short time continued to meet with the brethren in Calcutta, and feeling desirous of becoming more acquainted with the larger organization of Saints in Europe, after having

baptized brother Grundy and his wife, took ship and sailed for London.

I have omitted to mention the baptism of a native Christian sister, *Anna*, by Elder White; she is the daughter of *CHRISTO PAUL*, a high caste Brahmin, who was the first native convert among the Baptists, to the ministry of the late celebrated Dr. Carey. For upwards of four years, long before she heard of the Saints, her mind had been much perplexed in relation to the conflicting doctrines of the religious sects, and wondered there was no exhibition of the *ancient power of the Gospel among its professed ministers and propagators!* She heard of the Saints a few months since, but no one would or could tell her where they lived, which only increased the intensity of the desire in her mind to find them out; and after two months diligent search, she found brother Meik, and as soon as the truth was opened to her, she cheerfully obeyed its requirements. I confirmed her, and baptized and confirmed Joseph Sutton last Sunday week. *Anna* was very ill on Monday, unable to rise out of bed, and as she wished, I anointed and laid hands upon her, using the prayer of faith, in the presence of brother and sister Meik; and the moment the administration was ended, she exclaimed, "*Essoo Mussee, such ah hay,*" (Jesus Christ is true.)

The Lord also has raised up the little daughter of brother Meik, who had a violent attack of fever, by the same means, for which I and they desire to express our united thanksgiving.

Brother Meik, who is a builder and

architect, has nearly completed the building of a Lecture Hall on his leased premises, 47 feet by 17; a font at one end, a raised platform above, and provided with backed seats at the sides, and arm chairs in the centre, with large folding doors at both ends, in a public part of the city.

Already I have had the pleasure of lecturing several times in a large room, to about 100 respectable Europeans and half-castes, or *Eurasians*, among which were some editors, missionaries, and ministers, who conducted themselves very respectfully, and expressed a desire to attend succeeding lectures, and to have the perusal of the books and pamphlets.

I have been entertained very kindly by Mr. Shepherd and his wife, who wrote to you some time ago, and whose letter appeared in the STAR, and from what I have seen and heard, have good reason to believe that a change is come o'er the spirit of his dream, since he manifested so much opposition to brother Richards. Our Father will, in days to come, no doubt, bring him to humility and repentance unto obedience, through faith.

There is a whole church of native Episcopalian christians, who have informed our beloved sister Anna (a venerable, and noble spirit, formerly a female catechist and teacher) of their desire to be baptized as soon as matters can be arranged in relation to their social position, &c.

Brother Meik informs me that such is the simplicity of the faith of these people, that, if it was known that to us was entrusted the healing power, the house would be literally besieged by the natives, their diseases being very numerous, and

their doctors very unskilful, and exorbitant in their charges, and diseases make rapid strides in this climate.

I shall do myself the pleasure, from time to time, to communicate striking facts in relation to this Mission, which has, I suppose by this time, become an object of kind solicitude among the Saints in Europe and America, and from which I have every reason to believe other Missions will grow, as predicted by a beloved Saint at the Isle of Dogs Branch, (I have forgotten the name) there being persons in this city "*from every nation under heaven*." And, as regards India, I am about to baptize several soldiers, who came out with me in the "Queen," who have believed my testimony during the voyage. These can be ordained to officers, and be the instruments in the hand of our Heavenly Father for spreading the truth in many of the numerous military stations, hundreds of miles around! Although I am writing in this cool, business-like strain, my heart is bounding with grateful emotions of thanksgiving that He has made me and my brethren the instruments in His hand for spreading such glorious tidings in a land filled with "darkness, selfishness, and cruel habitations."

I now conclude, with love to all the Saints, and, desiring an interest in their prayers for the prosperity of my Mission, for myself and family whom I have left in London, and for the little flock in Calcutta, who all join with me in love, with the most profound respect and affection.

Your brother in Christ,

WILLIAM WILLIS.

LETTER OF ELDER COLLINSON TO THE REV. J. B. LOWE, INCUMBENT OF ST. JUDE'S CHURCH, LIVERPOOL.

"POLYGAMY REVIVED IN THE WEST."

Rev. Sir,—Having received a small tract from you, of the above title, enclosed in an envelope, accompanied with the following note—

"Mr. Collinson, with the best wishes and earnest prayer of the publisher, that God may rescue him from the 'snare of the fowler.'"

8, North View, Feb. 13, 1852.

And being about to leave my native land for the West—the locality referred to in this tract—I feel induced to offer a few remarks in return for this your kindness, in which I would fain hope you have been actuated by the best of motives; and for your apparent anxiety for my welfare, I tender you my sincere thanks.

I feel persuaded that the great bulk of my fellow countrymen, who are seeking after truth, reject what is generally known.

by the name "Mormonism," not because they have examined the evidences and find them wanting, but because the popular voice cries "Delusion," "False Prophet," "Joe Smith," "Polygamy," &c., and they think it beneath their notice; but I feel astonished that any honest man who is acquainted with his Bible, and has read with an unprejudiced mind, as you profess to have done, the various works that are published relating to the coming forth of this "Latter-day Work," and its subsequent development, and who has the ability and opportunity of weighing the evidences connected therewith, should come to conclusions so opposite to what appears to my mind to be the correct ones. I admit that I was some time myself (about nine years) looking into the subject before I yielded obedience to its requirements, having many deep-rooted religious prejudices to overcome, through having been taught the fear of God by the precepts of men; but through much prayer and searching the Scriptures, and comparing them and seeing their beautiful harmony and agreement with the principles and doctrines as taught in the writings and by the authorised teachers of the Latter-day Saints, I felt encouraged to continue my investigation, endeavouring to lay aside every preconceived notion that had not truth to support it. I resolved to be faithful and honest in my search after truth, and, to the best of my ability and opportunity, to weigh the evidence submitted, and then to obey that which my convictions led me to adopt as truth, whatever it might cost me, or wherever it might lead me, and, the result was, I became a Latter-day Saint, and the effects I have obtained a knowledge of the truth, verifying the promise of our Saviour, "If any man will do my will he shall know of the doctrine whether it be of God, or whether I speak of myself." And do you think, sir, I should be acting the part of an honest man, to be turned aside from the truth and deny the work that God has given me the knowledge of, by the lying, slanderous, misrepresentations of a few disappointed men who seek to pervert the ways of God and bring His cause and His servants into disrepute? Is it wise to judge a matter before hearing both sides? May not the purest doctrines and principles that God ever ordained for the salvation of the human family be so abused, misrepresented, misstated, and so cor-

rupted as to appear abominable in the eyes of a corrupt world? But, do these false representations make them impure? Verily not. Although they be called *judges* who make those official reports, such like have aforetime been emissaries of Satan; for instance, the judges who gave instruction to the soldiers to say "his disciples came and stole him away whilst we slept," or if we give them credit for sincerity, which I very much question, may they not be as blind as was Saul of Tarsus, who was sincere, and thought he was doing God service in persecuting and committing to prison God's chosen people?

How short-sighted, weak, contemptible, and futile are the machinations of wicked or sincere men, who are destitute of the teachings of a living, inspired priesthood, to put down the work of God! But it is all in vain, it still lives and flourishes, and will live and triumph over all its adversaries until the kingdoms of this world shall become the Kingdom of our God, and his Christ, and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. If you, sir, and others would, instead of reading, printing, and circulating these calumnies and official reports, turn your attention to the doctrines of the Church of Jesus Christ as restored in these last days, and show their inconsistency or contradiction to the standard of truth, (the Bible) it would be of more real service to myself and the cause of truth, than all the tracts, lectures, or prayers, you would publish or offer up; or if you would show the agreement of your doctrines with the same standard, especially in the following particulars:—

First—Why you sprinkle or baptize infants for the remission of their sins?

Second—Why you receive adults into your church who believe and repent without baptizing them for the remission of their sins?

Third—Why you do not attend to the ordinance of laying on of hands on baptized believers for the gift of the Holy Ghost?

Fourth—Why you teach that there is no longer any need for the gifts of the spirit, or spiritual gifts in the church, as described by St. Paul in the 12th chapter of his first epistle to the Corinthians?

Fifth—Why you teach that the Bible contains all that is necessary to salvation?

Sixth—Why you teach that apostles and prophets, or inspired men, are no longer needed for the work of the ministry?

Seventh—Why you teach that in the days we live “Immediate Revelation” is not necessary for the guidance of the church?

Eighth—From whence did you obtain your priesthood or authority to preach the gospel, and to administer the ordinances thereof?

If you can show from the standard before referred to, that your doctrines agree and are not opposed to it, and that the Latter-day Saints’ doctrines, wherein they differ from yours, do not agree, and are at variance with the standard,—then you will have given me some reason to re-examine the evidences, and pause before I take the step I am about to do; but unless you can do this, my faith would indeed be weak, and the foundations upon which I have built indeed sandy, to be moved from my steadfastness by tales and stories which, even if true, would not in anywise affect either the foundation or the superstructure of this, the Church of God, which rests on truth, and is built on apostles, and prophets, Jesus Christ himself being the chief corner-stone. In the midst of all the slanderous reports of polygamy, and what not, the saying of Pascal is very appropriate—“There is light enough for all whose sincere wish is to see, and darkness enough to confound all those of an opposite disposition.” Do you suppose that the weaknesses and frailties of human nature can ever frustrate the purposes of God?

Before I obeyed the Gospel I counted the cost, made up my mind to be accounted a fool, deluded, beside myself, mad,—to have my name cast out as evil—to suf-

fer the loss of all things, even life itself, if required at my hands. A many of these things I have suffered, and am still prepared to suffer more; but shall I shrink from my duty, and deny the faith, because of the opposition and difficulties that stand in the way? God forbid!

“Man will praise thee when thou doest well for thyself.” So it was with me; but when I gave up a flourishing business to obey a command of God—“What a fool he is.” They speak as if a man’s life consisted in the abundance of the things he possessed: “This their way is their folly, yet their posterity approve of their sayings.” Rather than listen to them I feel more inclined to put my fingers in my ears, with Bunyan’s Pilgrim, and cry “Life,” “Eternal Life;” and urge on my way, midst calumny, reproach, tribulation, and persecution, the unchangeable legacy of God’s people in all ages of the world. But what need the righteous care, while they have the approving smile of heaven made manifest to them by dreams, visions, revelations, and healings, constantly being given them to comfort, confirm, and strengthen their faith; and which buoys them up, and causes their hearts to rejoice in the midst of all their privations and persecutions, so as not to count their lives dear to them, that they may at last overcome, and obtain a crown?

With best wishes, and earnest prayers that God may deliver you and every honest seeker after truth from the confusion, discord, mist, and darkness, by which you are surrounded, and enable you to disentangle yourself from the thralldom of the creeds of men, and enjoy the “Liberty of the Gospel” is the sincere wish of your humble servant,

WILLIAM COLLINSON.
124, Bold Street, Feb. 27th, 1862.

The above copy of a letter from Elder William Collinson to the Rev. J. B. Lowe, both of this town, will be read with deep interest by many who have been acquainted with Brother Collinson, both in the Church and before his connexion with the Saints. He has successfully carried on a flourishing business in one of the most respectable streets of Liverpool, acquired an extensive business connexion, which has extended to other important towns in the kingdom, and now that he is about to bid farewell to his native shores, and make himself a home in the gathering place of the righteous, this reason of the hope that is within him will be cherished by every true friend of his as the reminiscence of an honest heart, that has weighed well the destiny and worth of his soul, and found that all earthly considerations are wanting, and cannot effect a counterpoise. It may be justly set down as a great undertaking for a man to gather up his substance, his household, and that too at a great temporal sacrifice, rend asunder the ties of kindred and country, and wander away to a distant portion of the earth to seek a home with the heritage of God. This same thing did our father Abraham,

and they that are the children of Abraham will do the works of Abraham, said our Saviour. He who takes such a step in opposition to tearful solicitations, attempted restraints, and unavoidable sacrifices, declares unmistakeably to all considerate people the sincerity of his profession; and to us, more;—Verily, that nothing less than the revelations of the Holy Spirit unto him could have induced Brother Collinson, situated as he was, to rise up, and with his excellent and worthy family, make this great move, which will ever be remembered with unfailing interest, as an eventful epoch in the history of their generations.—[ED.]

INTEROCEANIC CANALS.

The absolute necessity, (says the *New York Journal of Commerce*), of an interoceanic canal through Central America has become more than ever apparent to the people of the United States, since the acquisition of their vast possessions on the Pacific, while the imposing position now occupied by California, as the future great emporium of their commerce with China and the Eastern Archipelago, has been regarded with that unabated attention which the gravity of the subject demands. It was at once evident that, in order to afford the greatest facilities for intercourse between this part of our country and California, the canal should be located as near home as possible; and it therefore became of the greatest importance that both the Government and the public should be satisfied as to where so gigantic a work could be most practically useful. Congress, by a joint resolution, took great pains to collect the most reliable information on the subject; and a select committee, of which Mr. Rockwell was chairman, was charged with this duty. Their report was as able as it was elaborate, and showed the persevering industry as well as strict impartiality with which they had collected all known evidence on the subject, from the period when it attracted the attention of Cortez, down to the recent explorations of Stephens, Baily, and Garay; not omitting the surveys of naval officers of the United States, England, and Spain. The entire report was published by order of Congress, and led to further explorations on the part of those who, in the meanwhile, had been induced to take an individual interest in the discovery. These explorations confirmed the belief, that the only practical region through which the canal could be constructed, at such a cost as would remunerate the undertakers, was by the way of the river San Juan and the great lake or lakes of Nic-

ragua. A company was at once formed, a contract and charter were obtained from the state of Nicaragua, and a full corps of engineers, numbering 15 persons, under the very able direction of Colonel O. W. Childs, were sent to survey in every direction where the waters of that state could be rendered available for the desired purpose. Fifteen months were spent by this party in unremitting toil and undeviating attention to the surveys. They returned in October last, and have since been uninterruptedly engaged in completing their work. Their maps and drawings, when published, will convince the most sceptical that the highest level to be overcome is only 48 feet, and even that only for a short distance; while the other obstacles, climate exclusive, are no greater than have been surmounted in this country, even previous to the great modern improvements in machinery which so greatly facilitate labor. The report of Colonel Childs will also give the approximate estimates of cost, and will be regarded with great confidence by the people of New York, whose thorough knowledge of the man will enable them to appreciate his talent and unbending integrity. No other object than an interoceanic canal has thus far been brought forward in this country, with the exception of one through the isthmus of Tehuantepec, which, from its proximity, would be far preferable to any other if it could be made practicable. Recent surveys, however, have pronounced it as more adapted for a railroad; and it is extremely creditable to our countrymen that, on a matter of such momentous interest as the canal, no bubble scheme has yet been brought forward to delude the public. If the interests of the United States require so imperatively that this great work should be constructed through that practicable portion of the isthmus which is most contiguous to California, the

same necessity is not absolute as regards Great Britain ; for, though the Nicaraguan route for a canal will answer all the purposes of facilitating communication with her great colonies in the South Pacific and Indian Oceans, yet a more southern route, if practicable, will almost as well answer the same purpose. Hence we see, during the last two years, and particularly since the discovery of gold in Australia, that earnest endeavours have been made to attract public observation towards the region south of Panama ; though, compared with the fitness and proximity of Nicaragua, it can never be regarded with interest by the people of this country. A cursory glance at a common map would lead the observer to think well of a route which appears to exist between Port Escossez, on this side, and the gulf of San Miguel on the Pacific ; but even the offer of shares on depositing ten shillings, and

the guarantee of no further responsibility, has been an insufficient temptation to bring forward supporters in London. Further south still is the gulf of Darien, into which empties the river Atrato. To canalize this river, and, by way of a smaller one called the Nappi, to effect a communication with the Pacific at the Bay of Gupica, has also been a favorite project ; and it has been asserted that a priest in bygone days actually constructed such a canal as enabled him to pass a canoe from one river to the other. Professional engineers attach little importance to this, as it certifies nothing regarding the possibility of rendering navigable those rivers (for large ships), even supposing the priest's ditch be again opened ; and all know that, after a rainy season, the sources of many rivers are so extended by nature, as to temporally connect them with others.

—*Expositor.*

HARK ! A SOUND FROM THE MOUNTAINS !

BY ELDER W. G. MILLS.

"Elders! lift up your voices, and set forth the claims of the Lord's House upon the attention of His people.

"Ye Poets! awake the living fire in strains of verse and measure, that all the Saints may lift up their voices in lofty strains of melody and praise unto Him who reveals Himself to His people in a House which He commands them to build unto His name."—F. D. RICHARDS.

Awake! O ye Bards! from your long silent slumbers,
Though bright are the hopes that arise from your dream!
Strike your harps! swell anew the sweet tones with your numbers,
And kindle the world with the fire of this theme!

CHORUS.

Hark! a sound from the mountains o'er nature is breaking,

The concave of heaven re-echoes the word:

Jehovah again by His prophets is speaking—

LET A TEMPLE BE REARED BY THE SAINTS TO THE LORD!

From the throne of His glory, on Zion's fair border,
He looks on His people, and loves their retreat;
There alone on the earth can He find peace and order,
Yet the Saints cannot give Him a place for His seat.

Hark! a sound from the mountains o'er nature is breaking, &c.

The holy Apostles resound the glad story,
Their counsels will hallow the tidings they bring;
The Temple, displaying the latter-day glory,
Must be built, O ye nations! to Zion's great King!

Hark! a sound from the mountains o'er nature is breaking, &c.

Ye Elders! whose tongues glow with heavenly fire,
Whose hearts burn to spread forth the Kingdom abroad;
Let your words burst like thunder, or sweet as the lyre,
That the Saints may soon build up the Temple of God.

Hark! a sound from the mountains o'er nature is breaking, &c.

Oh ye Saints! blend your voices and sing, for salvation
Will be known in the Temple in these latter days:
This, this is the time of our fond expectation,

We'll learn of the Lord, and we'll walk in his ways.

Hark! a sound from the mountains the silence is breaking, &c.